THE AGREEMENT AND RESOLVTION OF SEVERALL ASSOCIATED MINISTERS IN THE COUNTY OF CORKE FOR THE ORDAINING OF MINISTERS.

MAT: 9. 37, 38.

Then saith he unto his Disciples, The harvest truely is plenteous, but the Labourers are few. Pray the Lord of the harvest, that he will send forth Labourers into his harvest.

2 TIM: 2. 2.

And the things that thou hast heard of me, among many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.

CORKE.

¶ Printed by WILLIAM SMITH for *Richard Plummer*, and are to be sold at his house in Corke.

THE

AGREEMENT AND RESOLUTION

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MAT: 9. 37, 38.

The Harvest truly is plenteous, but the Labourers are few. Pray ye therefore the Lord of the Harvest that he will send forth Labourers into his Harvest.

2 TIM: 2. 2.

And the things that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

CORKE.

Printed by WILLIAM SMITH for Richard Edwards, and are to be sold at his House in Corke.

THE WORKE OF THE MINISTRY PERPETUALLY NECESSARY TO THE CHURCH-MILITANT.

1. THe worke of the Ministry is, as well of perpetuall necessity, as of spirituall advantage to the Church-Militant; To restraine, 2 *Cron:* 24. 2. To call, 2 *Thes:* 2. 14. To convert, *Act:* 26. 16, 17, 18. To expound the Divine will, *Act:* 8. 31. To make known the manifold wisdom of GOD, *Eph:* 3. 7, ad *verse* 10, and heart secrets of men, *Heb:* 4. 12. To minister the Spirit, 2 *Cor:* 3. 8. *Gal:* 3. 2, 5; which is not promised to teach any thing but what CHRIST hath spoken before, *Iohn,* 14. 26; and *Iohn* makes it to be the infallible examen, or triall of the *Spirits*, whether they be of GOD, or not, That they confesse that CHRIST is come in the flesh, 1 *Iohn.* 4. 1, 2, 3, and heare, that is, obey his word by his appointed Ministry, which he professedly determines to be of GOD, *verse* 6. To worke Faith, *Rom:* 10, 14. 1 *Cor:* 3. 5. *Iob:* 17. 20. To sanctify, *Iohn* 17. 17. To establish, *Eph:* 4. 14. To

scale *Eph:* 1. 13. To come with, and convey much assurance, with evidence of Divine Election, 1 *Thes:* 1. 4, 5, & joy in the Holy GHOST, *v:* 6. To convince *Gain-sayers*, and stop the Mouths of *Deceivers*, *Tit:* 1. 9, 11, whereunto the Church-Militant is in all Ages obnoxious, 2 *Pet:* 2. 1. 1 *Tim:* 4. 2. Elect Ones shall (if it were possible) be deceived (*Math:* 24. 24) by the uncertaine sound of *Schismes* brazen Trumpets, 1 *Cor:* 14. 8. *Zions* Silver ones are needfull to call her Assemblies, *Numb:* 10. 7, and alarum her *Sons* to battel, *v:* 9. Every Hereticke, and deceiver will in these last and perilous times be pointing at CHRIST, with a *Loe* here, *Loe* there is CHRIST, as if he were there in some secret manner, *Matth:* 24. 23, 24. There is a necessity of the continuance of these *Philips* to lead doubting *Nathaniels* unto CHRIST, *Joh:* 1. 46. ignorant *Eunuchs* to a right understanding of the word, *Act:* 8. 30, 31, 35, & to a due participation of the Sacraments, *v:* 36, 37, 38. The world lyes in wickednes, 1 *Joh:* 5. 19, in thicke, grosse, *Egyptian* darknes, *Joh:* 1. 5. 3. 19. in these *Lights* must stand on the hill, *Matth:* 5. 14. in the Candlestick *v:* 15. to dispell, and breake it, *v:* 16. False Apostles, will fill their hands, or *consecrate* themselves, 1 *Kings* 13. 33. these *Ephesine* Angels must try them, *Rev:* 2, 2. *Jezabel* will make her selfe a Prophetess to teach, and to seduce: these Thyatirian Angels must prohibit her, *Rev:* 2. 20. Diotrephes's, then loving preheminence, will exercise arbitrary power in the Churches, Others shall not be *Administers*, They will be *Masters*. There must be a succession of authorized *Johns* to remember their deeds, and

quis tulerit Gracchos de seditione querentes.

silence

silence their prattings. 3 Also: 9. 10. Confusõs will multiply in the Church of Corinth, till there be neither measure, nor end of them, unless some Pauls be in being, & carefull to *set things in order* when they come, 1 Cor: 14. 34. Many Children will want their food, and allowance, if at any time there be none in Office, *Stewards* of the Mysteries, and manifold wisdome of GOD, 1 Cor: 4. 1, 1 Pet: 4. 10. CHRISTS cõming can not be as it was in the dayes of *Noah*, *Math*: 24. 37. unless some *Preacher* of righteousnes be then living, 2 Pet: 2. 5, to *warne* the sinfull world of their wickednes, and danger. The purest *graine* hath its *chaffe*, 1. Joh: 1. 8, 10. *Pro*: 20. 9: the best need this *Fanne* to cleanse them, *Math*: 3. 12. Sheep are apt to *wander*, *Psal*: 119. 176. *Esa*: 53. 6: the best need a *Nathan* to *reduce* them, 2 Sam: 12. 7. All flesh is liable to *Fly-blows*, *Eccl*: 7. 20: the best neede this *salt* to preserve them, *Math*: 5. 13. Where grace is not, the worke of the Ministry is necessary to *beget* it, 1 Cor: 4. 15. *Jam*: 1. 18: where grace is, the worke of the Ministry is necessary to *continue* it, 1 Thes: 5. 19, 20. to *increase* it, *Act*: 20 28. 1 Pet. 2. 2. As long as there is one *Sinner* to be *converted*, one *Saint* to be *perfected*, one *member* in the body of CHRIST to be *edified*, one Christian *militant* to be made *triumphant*, the worke of the Ministry is necessary, *Math*: 28. 19, 20. *Eph*: 4. 11, 12. *Act*: 20. 32.

Office-

Office-power perpetually necessary to the work of the Ministry.

§. 2. AS much as the Ability, or *Gift* is in order to the *Office*, or Administration: So much is the *Office* in order to the *worke*, or Operation, 1 *Cor*: 12. 4. 5. 6. 1 The worke of labouring in the word, and Doctrine, is the distinctive character of Pastours. 1 *Tim*: 5: 17. *Eph*: 4. 12. 2 Those only are gifted for the worke of the Ministry, *for* whom CHRIST *received*, *to* whom CHRIST *gave* Gifts; & these in the Holy GHOSTS Register, are only gifted Church-Officers, *Eph*: 4. 11, 12, 13. *Psal*: 68. 18. 3 *Office-power* is so essentiall, that if the Office-worke may be done by others then instituted Officers, 1 Positive acts of Religion neede not an *affirmative* warrant. 2 The institution of Officers had been superfluous: 3 GODS Judgments against *Intruders*, had been unjust; (*absit*) Nor was that, which the Scripture makes to be the extreame of *Jeroboams* Apostacy, any so great matter, 1 *Kings* 12. 31. cap: 13. 33. Nor that sad threatning of the Church of *Israel* by the Prophet *Hosea* anything at all, *Hos*: 4. 9. Read also and consider *Jer*: 23. 21. 1 *Sam*: 13. 13. 2 *Sam*: 6. 7.

The distinction of the Ministeriall-Office.

§. 3. TO run without *Office-power*, argues *presumption*; to stand still with it, *lazineſs*: The former, because the Ministry is a distinct *Office*: The latter, because it impowers for distinct *workes*, 1 *Tim*: 3. 1. 1 The Persons *impower'd* distinct; some, *Eph*: 4. 11: not all, 1 *Cor*: 11. 29; and in relation to their Office, distin-

distinguished from other Saints, *Heb:* 13. 24. 2 The *Office*, & Office-titles distinct, 1 *Tim:* 3. 1. *Jer:* 3. 15. *Math:* 9. 36, 37, 38. 1 *Cor:* 3. 9. 4. 1. 2. 15. 2 *Cor:* 3. 6. 5. 20. *Act:* 20. 28. *Rev:* 1. 16. 20. 3 distinct promises are made to Church-Officers, *Mat:* 10. 19. 16. 19. 18. 18. 28. 20. 1 *Tim:* 4. 16. 1 *Pet:* 5. 4. *Dan:* 12. 3. 4 distinct *gifts*, and qualifications required in them, 1 *Tim:* 3. 2. *Tit:* 1. 7, 8, 9. 5 distinct *duties* imposed on *them* concerning others, 1 *Pet:* 5. 2. 3. 1 *Tim:* 4. 13, 14, 15. 2 *Tim:* 4. 2. *Heb:* 13. 17: the neglect whereof procures *woe* peculiarly to them, 1 *Cor:* 9. 16. is *reproved* peculiarly in them, and for the observance, they peculiarly *approved*, *Rev:* 2. cap: 3. 6 distinct *Duties* imposed on *others* concerning them, 1 *Cor:* 16. 10, 11, 15, 16, 17, 18. 2 *Cor:* 8. 23, 24. 1 *Cor:* 9. *Gal:* 6. 6. 1 *Thes:* 5. 12, 13. 1 *Tim:* 5. 17. *Heb:* 13. 7. *Phil:* 2. 29: the observance whereof in the lowest measure is kindly accepted by CHRIST, *Math:* 10. 40. *Joh:* 13. 20: the neglect *condemned* as the worst of Sins, 2 *Cron:* 36. 15, 16. *Lu:* 10. 16. *Hos:* 4. 4. Resisters of *them* are said to *resist* the Holy GHOST: *Act:* 7. 51, 52: dispisers of them are said to be *despisers* of GOD, 1 *Thes:* 4. 8: to judge themselves *unworthy* of eternall life. *Act:* 13. 46: to *reject* the counsell of GOD against themselves, *Lu:* 7. 30: *punnished* with the worst of judgments, 2 *Cron:* 36. 16, 17. 1 *Thes:* 2. 16. 2 *Kings.* 2. 24. *Amos.* 2. 12, to *v.* 16: The Apostle *Jude*, *v.* 11. taxeth the *primitive Heretick* with three horrid crimes against Christianity; 1 *Cruelty* against their Brethren, as *Cain.* 2 *Vassalling Religion* under covetousness, as *Balaam.* 3 *Opposition* to the ministerial Function, as

Cæ: and adjoines *perishing* as the necessary *product* of that contradiction. To this Sin, *temporall* punnishments are often consequent, 2 *Chron*: 36. 17. *Amos*. 2: 12, to v. 16. 2 *Kings*. 2: 24; *Spirituall* alwaies. That dreadfull *judgement* threatned *Isai*: 6. 9, 10, and so often repeated in the new Testament, (where Gods dispensations, both in mercies, and judgements, are especially *spirituall*) in each of the Evangelists; in the *Acts*, and in the Epistles, is the especiall fruit of this impiety. When those who are *antimisteriall*, recide so fast to *Atheisme*, and a *sottish insensibility*, let none imagine that GOD leaves them unpunished.

Mat: 13.
Mar: 4. 12.
Lu: 8. 10.
Ioh: 12. 40.
Act: 28. 26.
Rom: 11. 8.

The distinct ministeriall worke, and Office proved by Reason.

§. 4. THough grace doth *unbeast* us; yet it doth not *unman* us. The will of GOD therefore discovered by *right reason*, binds our observance: and *right reason* gives in its suffrage to the distinct worke, and Office of the Ministry, as 1 From the *nature* of Religious Ordinances; which are 1 High, and difficult; such as require the *whole* time, 1 *Tim*: 4. 15; yea more than the *whole* man, 2 *Cor*: 2. 16. 2 *Mysterious*, and *excellent*: mysterious, because *religious* (of inward *grace* as well as outward *rites*): excellent because mysterious; And the difficulty, *Act*: 6. 2, excellency, *Heb*: 5. 4, and mysteriousness, 1 *Cor*: 4. 1. 1 *Tim*. 3. 16; as of every Employment: so especially of that which is sacred, distinguisheth Persons to attend it. 2 From the *manner* of religious duties. A worke done in religion is not done, if the *manner* of doing confutes the *matter* of the thing done,

1 *Cor*:

1 Cor: 11. 17, 20. *Hos*: 7. 14. But such as are regardlesse, *who* performes religious duties, are comonly regardlesse *whether*, alwaies regardlesse *how*, they are performed. 1 *Kings*. 12. 31, 32. 3 From the *end* of Religion, the designe whereof is GODS glory; *i. e.* the manifestation of divine excellency. 1 GODS *Being* is manifested, when as in the darker glasse of the world: so in the *clearer* glasse of the Church (representing more lively GODS Image, 2 *Cor*: 3. 18) by this *dependance* of one on others, we are led to him the *originall* of all. 2 GODS *Power* is manifested, when by such *weake* distinct Instruments of divine appointment, 1 *Nations* repossessed with enmity, and prejudice, are *subdued* to owne the way of Religion, 1 *Cor*: 1. 27, 28. 2 The heart (which is GODS privy-chamber) is *reached*: *Paul* a prisoner at the *barre*, makes *Felix*, a Judge on the *bench* to tremble, *Act*: 24. 25. *Agrippa* becomes *almost* a *Christian* at one of the same *prisoner-preachers* Sermons, *Act*: 26. 28. 3 *Supernaturall* treasures are conveyed by *earthen* vessells; the power therefore is of GOD, 2 *Cor*: 4. 7: upon which account the Apostle puts Faith, wrought by Gospell-preaching in the first ranke of the admirable things of the great day, 2 *Thes*: 1. 10. 3 GODS universall *Soveraignty* is manifested by our united services, (as sociable creatures), which are required of us, *Heb*: 10. 25: and can not be performed by us, without distinct Ordinances, nor those *orderly* administred, without distinct Officers; And as GOD is the GOD of order in the whole Universe: so especially in the Churches of the Saints. 4 GODS goodness is manifested by imploying such distinct

In-

Instruments, as are symbolicall, and therfore most probable to be effectuall, *Ex.* 28. 19. 2 Such as may in their lives *exemplify*, what in their doctrines they teach, *Phil.* 3. 17. 1 *Tim.* 4. 12. 1 *Pet.* 5. 3. 3 such as have their *adventurers* in the same vessell, 2 *Cor.* 1. 6, 8: So that they can not deceive others, but they must deceive themselves, *Matth.* 15. 14. 5 GOD's *wisdome* is manifested, in the institution of this distinct double witness *Ioh.* 15. 26, 27; double meanes, 1 *Cor.* 3. 9; inward, and outward. GOD is a *Spirit*, his conveyances of himselfe must be *spirituall*: we are *Bodies*, our present receptios must be corporeall; o the infinite *wisdome* of our GOD, that suits his *institutes* to both; to the former by the *Spirit* of his grace; to the latter by the Ministry of Man.

That it is GOD *who calls to the Office-worke, and power ministeriall.*

§. 5. BEt all *meanes* ought to be proportioned to their proper *ends*. The Streame can not rise higher then the Spring-head. As therfore the *ends* so likewise the *institution* of the Ministry is *supernaturall*. Not to speake of the *Priest-hood*, before, and under *Mosaicall Paedagogie*, GOD promiseth, *Esa.* 66. 21, to single, or take out from the rest of beleevers under the Gospel, some for *Priests*, and *Levites*, i. e. New-Testament Officers, set forth in old-Testament characters. And according to this promise, GOD *sets* such in the Church, 1 *Cor.* 12. 28, 29. 2 *Cor.* 5. 18, 19. GOD *gives* them to the Church, *Ephes.* 4. and 1 *Tim.* 1. 12. The Holy GHOST *seperates* them for the Church, *Act.* 13. 2. 20. 28.

Ordi-

Ordinary Miniſters.

§. 6. THis truth reacheth, not only Apoſtles, Prophets and Evangeliſts (*extraordinary*): but Paſtours and Teachers alſo (*ordinary*) Church-officers: Thus *Apollo*, 1 *Cor*: 3. 5. Epaphras, *Col*: 1, 7. Archippus, *Col*: 4. 17. Silvanus, 1 *Theſ*: 1. 10, with cap: 2. 4. Tychicus, *Col*: 4. 7. *Eph*: 6. 21, ordinary Miniſters, received their Miniſtry from the LORD.

And mediately by Miniſters.

§. 7. AND as it is perpetually neceſſary, that thoſe, who miniſter in the things of GOD, ſhould be thereto ſeperated by GOD: ſo is it perpetually neceſſary, that by ſome *externall act*, it might appeare, who are thus ſeparated. This *Expreſs* under the Goſpell, Chriſt at firſt determined, either by perſonall, or miraculous ſignation. Perſonall, during his humiliatiõ, as the 12 Apoſtles, *Math*: 10: Miraculous, after his aſcenſion, as *Matthias* by *Lot Act*: 1. 26. *Paul* & *Barnabas* by *viſion*, *Act*: 13. 2. *Timothy* by propheſy, 1 *Tim*: 4. 14. But though *Miracles* ceaſe, yet the Goſpell-miniſtration, and Miniſtry muſt continue (2 *Cor*: 3. 11,) in regard that the Churches *neede* of it, (as Sect: 1.), & GODS *care* to ſupply it, is the ſame to the end, *Math*: 16. 18. & 24. 14. *Eſa*: 30. 20. Therefore doth CHRIST *ſend* Goſpell-Miniſters, as the FATHER ſent him, *Joh*: 20. 21: & *authorizeth* them (acting under him, and in his ſtead, 2 *Cor*: 5. 20.) to authorize others, 2 *Tim*: 2. 2. And as their worke & office ſhall continue to the end of the world: ſo he promiſeth his preſence with them alwaies, even to the end of the world, *Math*: 28. 18, 19, 20.

By the way of Ordination.

§. 8. THe Ministers of the Gospell thus separated and authorized to seperate and authorize others, are I crein directed to *Gospell-Ordination*; as GOD's *institution*, for this end and purpose. Thus *Paul*, though *immediately* chosen by GOD, even to an Apostolate, must be ordained, *Act*: 13. 1. 2. and the *Seven*, though *mediately* chosen by the multitude of disciples, but even a *Deaconship*, must be ordained, *Act*: 6. 3, 6. *Paul* and *Barnabas* goe from place to place, to ordaine *Presbyters* in every City, *Act*: 14. 23. *Titus* is left at *Crete* to ordaine *Presbyters*, *Tit*: 1. 5: all which had been needless, if *qualifications*, or popular *election* (without ordination) had been authoritative *mission*. *Timothy* received his cōmission by the laying on of the hands of the Presbytery, 1 *Tim*: 4. 14: and though in the *negative*, he be forbad to lay hands sudenly on any man: yet thereby in the *affirmative*, he is cōmanded to lay on hands, *i. e.* ordaine Ministers, 1 *Tim*: 5. 22.

Gospell-Ministers (*in the County of Corke*) *excited to ordaine Ministers.*

1 *By Sence of Duty.*

9. WE doe not, we dare not *apologize* for all, or any the infirmities, errors, offences, scandalls &c, of any in the Ministry. It is (the LORD knows) a cause of sadnes, and heart-searching to us, as often as we thinke of them; and the rather, consid'ring how prodigiously provoking, and

and of what dangerous, destructive consequence, the excesses and obliquities of the *Sons* of *Levi* are, which the LORD hath been wont to prosecute with flaming expressions of an hot displeasure; *Mal*: 2. 8, 9: Yet since the unbelefe & miscarriages of men can not make the faith of GOD of none effect in any thing that he hath promised to his Church, *Rom*: 3. 3. 2 *Tim*: 2. 13: and since, even in the deepest defection of the *Aaronicall Priest-hood*, which was to give place in time to the *Evangelicall*, GOD tooke care, ere he *drew out* one, to provide for the *substitution* of another (as if he would thereby acquaint us, that it is some part of the mystery of his waies, to be angry with men in Office, and *well pleased* with the institution and Office it selfe at one and the same time) as we may see in that famous portion of Scripture, 1 *Sam*: 2. 27 *ad fin*: Yea, especially, since we are incompassed with such a cloud of *Scripture-testimonies*, already expressed, That GOD will not leave his Church at any time, after the manifestation and resurrection of his *Son*, destitute of Pastours, according to his own heart, which shall to the end of the world teach, and make Disciples out of all Nations; unto whom our LORD JESVS hath annexed a *Loe* of his being present with them *alwaies*, or every day, *Math*: 28. 20; which word and phrase, in our judgment imports a promise of a clear, and daily manifestation of what a CHRIST *present* can discover, and hand forth unto them: We have therefore resolved through GODS *assistance* (being confidently & comfortably perswaded of the promised presence of our MASTER with us) to *put forth* that *power*, wher-

with

with the LORD hath (in this instance) intrusted us; That in this part of CHRISTS Church, 1 A *Gospell-Ministry* may be *regularly continued*. 2 Intruders *prevented*. 3 CHRISTS Flocke *preserved*, as well from dispersion, as infection.

2 By experience of divers sad consequents of non-ordination.

§. 10. COntraries are best illustrated by their Contraries. We shall therefore particularize some of the sad cõsequents, which by experience we have observed to arise from entrance into the Ministry by other waies than GODS way of Ordinatiõ. 1 The most of those, who take upon them the Ministry, without ordination, are far from having such *gifts*, as are necessarily required in those that are *instructours* to others. 2 Those *Congregations*, who give this liberty to persons unordained, are *incompetent Judges* of their gifts. 3 *Conversion-worke* went on more lively, when *Ministeriall-worke* was wholly in the hands of ordained men, and Church-Guides. 4 Such confident Intruders are seldome without their considerable *errours*, not only in discipline, but doctrine. 5 *Popery* & *Apostacy* have little prevailed, but where and when, either such as pretended to be Ministers, laboured not in the word and doctrin; or such as pretended to labour in the word and doctrine, were not Ministers. 6 *Enthusiasmes* in such we see often pretended to, and no wonder, when *Learning*, which in an ordinary way should furnish with abilities, is wanting. 7 Though this *Gangrene* begins at the *foote*; yet it suddenly eates to the *heart*: we seldome see

any

any who are against Ordinances, Sabbaths, Scriptures, CHRIST, but such as were first against ordained Ministers. Some of them who without ordination pretended to be prime Preachers of CHRIST, doe now themselves pretend to be CHRIST. 8 In such unordained men is easily discernable, not only the bublings up, but the flowings over of a *Spirit of pride, & self-confidence.* 9 They who *exclaime* against Ministers, as preaching for Tithes, have given shrewd cause of suspition, that themselves preached for *places* and *employments.* 10 Such unordained persons cōmonly divide and breake in sunder such Congregations, in which they have liberty to exercise. 11 They ordinarily *obtrude* themselves on such Congregations, as are conscientiously scrupled, and professedly unsatisfied with them. 12 Many of them *neglect* the duties of their particular and generall *Calling*; and whilst they pretend to teach whole Congregations, they omit to instruct their Children and Servants. 13 Because of such wild and irregular practises, the Ordinances of the Gospel come to be *contemned*, and the offering of the Lord to be *abhorred*. 14 Men of *learning* and ability, whose labours might have been of singular and signall advantage, have by this meanes been *slighted*, excluded. 15 Even by *naturall conscience* the prophane are convinced that duties of Religion ought to be performed, and distinct Persons attend them: when therefore they see such as pretend to the *power* of Religion, to despise the *forme* (which is the utmost their Capacities can reach) they are easily induced by the *old Serpent* to overvalue

the forme, and despise the power; and when they see other prophane ones, prize what they prize, and those that pretend to the power, despise the same (by making it comon, and of ordinary address) they are roctedly hardned in their prophanes.

16 The *Irish* and *Papists* are alienated from the Protestant Religion.

1 *Ignorance* is the mother of Popish devotion; they therefore respect more the *persons* of teachers than the things taught; and where these are contemned, they are apt to repute Religion denied.

2 *Order* and *unity* are essentiall properties (in the *Papists* opinion) of the true Church; but disorder and schisme are the naturall consequents of unordained Intruders; and where these are, the *Papists* doe readily conclude that Religion is not.

3 Many *Papists*, though so ignorant in the cheife principles of Christianity, that their faith is *implicite*, yet in many things (especially *Popish* controversies) they clearly discover a greater *ignorance* and *weakness* in these Intruders; the discovery whereof, together with the admiration of their own dark *Sophisters*, confirmes them in their perswasions against the Protestant Religion; whereof they judge rather by the weakness and pettiness of such Intruders, than by the true grounds of Protestant Religion.

4 These various unordained Intruders are often *contradictory*, not only to each other, but to themselves; the observance whereof confirmes the *Papists*, that as there is but *one* truth, so these contrary waies can not be that truth.

5 *Scripture* being wrested by these *unstable* Intruders

ders to patronize their own *conceptions*, the *Papists* are confirmed, that *Scripture* is a Judge insufficient, and unlawfull for Comon *use*, as being liable to *abuse*; and if *Scripture-adjudication* be once rejected, carnall reason will invite to set the highest value on *Popish* politie.

6 These unordained Intruders doe usually *revile* Gospell-Ministers, and the owners of the Gospell-Ministry as Anti-Christian: Now when that guilt is charged by these on the *Protestants*, which the *Protestants* charge on the *Papists*, the *Papists* are thereby confirmed, as if they were as *innocent* as their professed Opposites and Reprovers.

7 Vice may be nourished with the milke of vertue. The Gospell-Ministers are constrained by the distracting disturbances of these Intruders to lay out so much of their time and sweate in the prevention of the evil consequences before instanced, that the *Papists* (who are opposite in the other extreame) gaine ground by this diversion, and are easily perswaded to thinke the *better* of themselves, even on this occasion. § 11

8 Many doctrines delivered by these Intruders are expressely *Popish*; which some of them deliver because of their *ignorance* and inability to distinguish betwixt what is *Popish*, and what not; others out of designe to introduce *Popery* without noise or discovery. § 12

Many of these consequences (we beleeve) arise from the nature of unscripturall intrusion into the worke of the Ministry without ordination; though possibly others of them arise from the frequent distemper

temper and irregularity of them, who dare be such Intruders; by instance whereof we intend not to justifie the distorted illations made by Papists, and prophane persons; but to discover the advantage, which by this occasion is ministred to the slye and subtle insinuations of the crooked *Serpent*, and the Church-shattering, Soule-indangering improvement he makes of that advantage; which jointly with the sence of our speciall duty, inforceth us to the discharge thereof, in ordaining Ministers.

More, than others.

Q. 11. THat we herein *begin*, will be no temptation (we hope) of prejudice to any Brethren; for 1 Some must begin. 2 *England* affords many *precedents*. 3 of all, in this County, we apprehend the opportunity to associate is most; because the Ministers are *most* and *neerest*: the necessity most, because the Congregations are *most* and *greatest*; and many members of them rationally judge, *that those intend to climbe over the Wall, who refuse to enter in by the Doore.*

More, than formerly.

Q. 12. THat we rather ingage in this duty *at present*, than *formerly*, hath these inducements. 1 The Protestant Inhabitants were necessitated formerly to live in, or nigh Garrisons; and so might be supplied by such ordained Ministers, as God had there set: but at present, they disperse themselves into the Country; wherefore to attend them, the increase of the number of Ministers, becomes necessary;

necessary: and to that end (by Gods institution) ordinatio is necessary. 2 Through the LORDS goodnes, & the benigne aspect of our Magistrates, Gospell-Ministers are incouraged, and we finde, that both the *harvest* is great, and the *Labourers* not so few as formerly: who (in GODS way) must either seeke ordination from our Brethren, the *Scots* in *Ulster*; the inconveniences whereof (the present State of affaires considered) are too obvious to need our instances: or from our Brethren in *England*; But 1 They may probably want *meanes* of support for such a journy. 2 *Certificates* from persons at this distance, may possibly be counterfeited, or if true, discredited, because the Subscribers unknown: by the *former*, unfit persons may be ordained; by the *latter*, fit persons discouraged, if not rejected: by both, the Church of CHRIST prejudiced, and the worke of the Gospell obstructed.

More Gospell-Ministers ordained in Ireland, since the Lord HENRY IRONSIDE *ordained here, and obeyed the publick Ordinances of Christ, than in 15 years precedent. Thinke upon him O God for good, according to all he hath done for thy people.*

More, than to other acts of discipline.

1. 15. NEither doe we thinke the procedure preposterous, to ingage in the duty of *Ordination*, before other acts of Ecclesiastical *discipline*; for 1 Herein we walke in the same method, as the *reverend Assembly* late at *Westminster*, in their *advice* propounded. 2 *Ordination* of Ministers, properly and peculiarly belongs to Ministers. Several particulars (urged by many, under this Head of discipline) are

are to us very darke: but ordination of Ministers by Ministers, is to all of us a clear duty: those therefore are fittest for further debate, this for present observance. 4. Many acts of discipline are only necessary to the *well-being* of the Church visible: but ordination of Ministers to its very being. (At least considered as organized, or as continuing.) 5. We have mutually engaged our selves to the Lord, and to each other, to improve the advantage of our frequent meetings, in wrestling with the Lord by prayer; and considering and admonishing each other; both in relation to our particular walking, and in relation to the Flock of Christ, over which the Holy Ghost hath made us Overseers.

WE conclude with a few words of advice to the *Reader*, of this Account of our Principles, and intended Practise; and especially to our *People*, and the severall Congregations committed to our charge; whose spirituall improvement, flourishing growth, & eternall welfare in the Heavens, our very Soules doe pantingly breath after.

1 Let that which was the *Bereans* cõmendation, (*Act.* 17. 11.) be yours, *Search the Scriptures daily*. Many places and passages in sacred Writ you will finde quoted by us, which we intreat you to turne to, & examine. A passing over them in haste, & with a transient glance, may not gaine a steady consent, but leave you hesitant & dubious; at least in some of the instanced particulars. It's a narrow search, and curious inquisition that tends to, & terminates in a clear conviction & full satisfaction. It's of grand concernment, that you be well grounded in this main Head

of

of Divinity. The Gospell-Ministry (which is indeed the Divells smarting eye-sore, being the great Engine designed by CHRIST to Batter down the Walls of the Kingdome of darkness) is on all hands beleaguer'd, assaulted, struck at; though from some quarters & regions, the storme be more violent and impetuous than from others. An huge dust is raised by Objectors, & men by great leapes loose themselves in a mist of dangerous mistakes; & all for want of pondering & weighing things in the Ballance of the Sanctuary: However, this we may depend on, & comfort our selves with, That it shall continue till the second cõming of our LORD, maugre all combined & boisterous opposition in order to its subversion & abolition. When Ordinances shall cease, then Ministers shall be no more, & not till then. Particular Ministers (like boughs) may be, & have been lopt off by the hand of violence; but Ministry (like a mighty Tree (whose fruit the LORD hath appointed for the healing of the Nations) is too deeply & firmely rooted, to be blowne downe. In vaine is that Tort assaulted, that hath a promise of CHRISTS presence and powerfull assistance, *Matth:* 28. 20. This is an Age abounding with *suggestions* & *insinuations* of severall shapes; which, if obtruded under the notion of a clearer light, & an higher way of Communion, have a potent and captivating influence on persons, whose Hearts are better than their Heads, and who have warme Affections, and but feeble Intellectualls. It will be your wisdome (abhorring all easy, yeelding, corrupt *compliances* upon the wretched, unworthy account of promoting or securing an

interest,

interest in the World) to have recourse to the Law & to the Testimony, confidently concluding, that if they speake not according to this word, it is because there is no light in them, what ever sparkling & beamy brightness may be pretended to, Esa: 8. 20.

2. And since it is a duty incumbent on the people to pray for their Pastors, 2 Thes: 3. 1: And since there is a great doore and effectuall opened, but not without the waspish activity, and retarding obstructions of maligning adversaries, 1 Cor: 16. 9: And since we are but men, subject to the same passions and infirmities with your selves; and knowing only in part, 1 Cor: 13. 9; & our Strength no way proportionable to the weightiness of that worke that lies upon us, 2 Cor: 2. 16: we shall earnestly intreate, that in your addresses to the Throne of Grace, you would frequently & affectionately make mention of us, & importunately pray unto the Father of Lights, that he would inlighten us with his truth, and shew us the way that he would have us to walke in, and teach us how we ought to behave our selves at such a time as this is; That he would incourage our hearts, & strengthen our hands in his owne way and worke; That he would bless the sincere, though feeble indeavours of his Servants for the propagating of the Gospell, and promoting of the interest of his SON; & that out of tender regard unto his Churches welfare, he would blow upon and blast all anti-ministeriall designes. The Harvest is great, the Labourers few: O pray unto the LORD of the Harvest, that he would send forth painfull Labourers into his Harvest, Math: 9. 37, 38; and make them successfull for the bringing of many sheaves into

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CHRIST'S barne. Our *motions* are *ſlow*, becauſe not *furthered* and aſſiſted by your *prayers*, which ſhould ſerve as *oile* unto our Chariot wheeles, to make them *run* the more *ſmoothly* and ſwiftly. The *time* that many *ſpend* in *whiſpering*, *complaining*, *backbiting*, *quarrelling*, *contending*, *exclaiming*, *cenſuring*, doe you *ſpend* in *praying*. *The LORD forbid that we ſhould ſin*, in *ceaſing* to *pray* for *you*, whom we expect to be our *glory*, and *crown* of *rejoicing* in the preſence of our LORD JESVS CHRIST at his comming: *And the* LORD *forbid* that *you ſhould ſin*, in *ceaſing* to *pray* for *us*, who *watch for your Soules*, as thoſe that muſt give *an account*; and are willing to *ſpend*, *and to be ſpent* for the Churches good.

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CHRIST's hatte. Our motions are slow, because not strengthened and assisted by your prayers, which should serve as oile unto our Chariot wheeles, to make them run the more speedily and swiftly. The time that many spend in whispering, complaining, backbiting, quarrelling, contending, exclaiming, reflecting, doe you spend in praying. The LORD saith that we should sin, in ceasing to pray for you, whom we expect to be our glory, and crown of rejoicing in the preference of our LORD JESUS CHRIST at his coming: And the LORD saith that you should sin, in ceasing to pray for us, who watch for your Soules, as those that must give an account; and are willing to spend, and to be spent for the Church-es good.

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